

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xlii: 32.

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to Evangelical Christianity.

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EDITORIAL NOTES.

MANY priests and Catholics are deterred from the consideration of the truths of Christianity by the very natural feeling that if they leave the Roman Church they will suffer annoyance and persecution. They have lost faith in the doctrines of that Church and its practices are repugnant to them. But they pause at taking such a serious step as to unite with a Protestant Church of which they know little and with whose members they are not well acquainted. Considering the obstacles that are in their way—and the coldness, indifference and even hostility of some Protestants are not the least—the marvel is that so many boldly take their stand on the Lord's side and testify to the saving grace of the Gospel of the Son of God.

Now those friends should remember that the early Christians, and indeed true Christians at all times, had to contend with the greatest difficulties. We see in the Acts of the Apostles what the poor Jews who accepted Christ as the Messiah had to endure. The people of God in the Old Dispensation had to suffer in like manner. It is the law of spiritual growth and development.

Mrs. Cramer's Address at Christ's Mission.

At the services in Christ's Mission Sunday evening, April 16, Mrs. Mary Grant Cramer delivered an address on the promises of God to care for those who trust in Him. It was an exhortation to Christians not to be discouraged by the obstacles that beset them. The case of Nehemiah was referred to, who when his enemies, Sanballat and Geshem, through envy, jealousy and hatred sought to do him mischief, sent messengers to them saying he would pay no attention to them. They had spoken evil of him and sought to destroy his work in rebuilding the wall of Jerusalem.

"I am doing a great work," said he, "so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?"

Other enemies, even false prophets, sought to entrap him and lied to him, but the man of God continued the work the Lord had given him to do and heeded them not. His faith was strong, his heart was stout, he faltered not, and the Lord crowned his labors with success.

Satan's Wiles.

Mrs. Cramer related the story of Satan and his minions who held a council to consider the best means of nullifying the work of Christ for the salvation of souls. One demon said:

"If we can get people to believe that the Bible is not true, our work will be easy."

Another said: "Attack Christ and the Atonement. Make the people believe that the Incarnation and Resurrection are fables, and Christianity is destroyed."

Another suggested that ministers of Christ should be attacked as hypocrites whose practices did not correspond with their preaching. This would surely be effectual.

Then old Satan spoke up and said:

"All these we have done, and still Christianity is spreading over the earth. It will soon encompass the globe and fill heaven unless we can devise something that will touch the hearts of the people. It is said that hope springs eternal in the human breast. Let us make our attack on that sentiment; say it is one of our deceptions. There is no such thing as hope in the world. It is a delusion to imagine that people can continue to hope when they see so much evil around them. The world is full of woe. Everybody knows that, for pain and sorrow and death enter every home, and God is far away. Make the poor and oppressed and those who are maglined and persecuted believe that God does not care for them, that there is no hope for them; discourage them by all our cunning arts, and they will abandon Christ and come to us."

Satan is very wily, said Mrs. Cramer in conclusion, in discouraging believers in Christ amid the trials of life, but the promises of God are true, and Christ will save with an everlasting salvation all who trust in Him;

Archbishop Ireland Disappointed.

On April 6, President McKinley appointed five commissioners to the conference of the Czar's disarmament proposal which meets at the Hagere on May 18. Archbishop Ireland is not one of the number, though he had used all his political influence among his Republican friends to secure this appointment. President McKinley is well informed regarding the affairs of the Roman Church, and when he saw that Abp. Ireland was not *persona grata* at the Vatican he refused to make the appointment. The slavish conduct of Ireland, Gibbons and the other "liberal" Roman prelates in this country in prostrating themselves before the Pope when he condemned their efforts to

"Americanize" the Church has brought upon them the contempt of all Americans. Even the politicians who heretofore courted them for the "Catholic vote" now despise them.

The Paulists also are humiliated by the Pope's condemnation of their methods of "converting" Protestants, and they seriously contemplate giving up that work, which has been so fruitless in results.

Monks Control the "Index."

The London *Christian*, April 6, 1899, had the following item:

"An exposure of the methods of the Council at Rome which considers suspected books, and places such as are heretical on the *Index Expurgatorius*, has been made by the Italian publicist Signor Curci, formerly the editor of the Jesuit publication *Civilla Cattolica*. He says that the congregation generally never trouble their heads about the *Index* or its contents, the business being really in the hands of the secretary, an Italian monk, who deliberates with a few other monks whenever any question arises concerning a suspected book. Signor Curci asserts that the persons who denounce works are far more often moved by personal considerations than by any love of orthodox truth; and goes so far as to affirm that anyone can, for a few francs, purchase the liberty to read any books that have been placed on the *Index*, or *which may be placed there in future*. And yet behind the judgment of a few ignorant and prejudiced priests are arrayed the full powers and terrors of the Vatican! It is on such a quaking morass as this that the infallibility of the Pope is built."

It was in this manner that the book, "Monks and their Decline," by Father Zucher of Buffalo, was condemned and placed upon the "Index of Forbidden Books." It can now be had at this office

CHRIST'S MISSION DEBT.

There are still some weeks before the annual meeting of the Board of Trustees of Christ's Mission, when it is hoped a reduction of the debt of \$3,500, or its extinction altogether, can be announced. The friends who are interested in the work of the Mission, and who wish to see the debt paid at this time, should bestir themselves. More work can be done when this small debt is paid. It is a small debt, and small contributions—\$100, \$50, \$25, \$10—will pay it. It is no use to expect contributions from great millionaires—the big mission boards of the large denominations get that money. Christ's Mission has not been supported by such persons. But the friends who understand the necessity of such a work and sympathize with it, and commend its careful, conservative methods, have sustained it these years past, and will, it is confidently expected, continue their support. The enemies of this work, and they are many, will not pay the debt, but the Christian friends will.

Great wealth is pouring into the treasury of Archbishop Corrigan and his Roman Catholic institutions in this city. The daily papers last month announced that by a bequest in the will of Mrs. Margaret A. Kelly, widow of Eugene Kelly, Archbishop Corrigan will receive \$200,000 in trust for the erection of a chapel for St. Patrick's Cathedral, to be known as Lady Chapel. To the trustees of St. Joseph's Seminary is bequeathed \$10,000, to the Tabernacle Society of the Convent of the Sacred Heart \$5,000, and to St. Vincent's Hospital \$10,000.

When will some benevolent Christian give or bequeath a donation like that to Christ's Mission? It is doing better work for God and our country than Abp. Corrigan and all his institutions.

SERVICES IN CHRIST'S MISSION.

142 West Twenty first Street, New York.

JAMES A. O'CONNOR, PASTOR.

THE after meetings at the services in Christ's Mission where incidents connected with the work are referred to by many persons are exceedingly interesting. Sunday evening, April 16, one of the most devoted friends of the work of the Mission, an able and aggressive lawyer whose name is known in every patriotic circle in the city, related an experience that he had the previous week. While at dinner in a down town restaurant he was waited upon by a young woman who after serving him thus addressed him in a friendly manner.

"Did I not see you at the services at Christ's Mission?"

"Yes," said the lawyer; "I go there frequently."

"So do I," said the girl earnestly: "and I think Mr. O'Connor is right in his preaching. I shall follow that way myself."

The counsellor was delighted to hear this Catholic girl express herself so vigorously. He is a member of one of the oldest and best known American families whose ancestors were the Puritans of New England, the Dutch of New York and the Quakers of Long Island. It was a great pleasure to him to learn in such a public place as the dining room of a hotel that the descendants of the Irish Catholics were falling into line with men like himself for the maintenance of Bible Christianity and the institutions that have made the United States the greatest among the nations.

On another occasion this lawyer said he was told by a gentleman who occupies a prominent position that he was converted from the Roman Catholic Church by reading *THE CONVERTED CATHOLIC* and through interviews with Mr. O'Connor and other converted

priests whom he met at Christ's Mission.

At the same meeting on April 16, another gentleman said the renunciation of the Roman Catholic faith was the most remarkable event in the present religious movement in the United States. "My mother was a Roman Catholic," he added, "and I know others who have been converted from that Church."

There was also present at this service a lady whose uncle is a cardinal and whose two brothers are priests. She has been attending the services in Christ's Mission for the last six months, but not until the week before did she make herself known.

In conversation with these friends and others Pastor O'Connor related what was told him at a recent meeting of the Presbyterian Ministerial Association, of which he is a member, when Mr. Fleck, the young priest from Ohio who has been at Christ's Mission for the last six months, was also present. This minister, who is the associate of one of the foremost pastors in the city, said that thirty members of his family had withdrawn from the Roman Catholic Church in recent years and were now members of various Protestant churches. He had personal knowledge of this, and had heard of many other conversions, all of recent occurrence.

The principal address at the service on this Sunday evening was delivered by Mrs. Mary Grant Cramer, and was greatly enjoyed by the congregation. Hope and encouragement in Christian work was her theme, and everyone who heard this distinguished lady relating her experiences in the Christian life were helped to a clearer, more definite knowledge of the ways of God in the salvation of souls and in keeping them in His grace and love.

CONVERTS FROM ROME

A dear friend writes as follows:

In my work as colporter for the Moody Library I very often come in contact with Romanists and leave a copy of THE CONVERTED CATHOLIC with them. Some are probably thrown into the fire, some are given to the priest, who may be blessed in the reading, but some "fall into good ground." The other day, in passing a house where I had visited over a month ago, I was accosted by a lady who asked me if I wasn't the man who left a magazine called THE CONVERTED CATHOLIC at her house. I replied I was, and she then said she was a Catholic, and wished to subscribe for the magazine. She was married to a Protestant, and had become disgusted with the Roman Catholic Church. I told her it was not enough to forsake the errors of Rome, but that she must also embrace the truth as it is in Jesus, and know Him as her personal Saviour. This encourages me to circulate THE CONVERTED CATHOLIC more than ever before, and I shall therefore distribute all the old numbers I can lay my hands on, and could distribute more if I had them. The lady would like her subscription to commence from the New Year if possible.

Praying that God may bless you and Mrs. O'Connor and your son, and use you all very much in His holy service, I am,

Yours in Christ Jesus,
W. AUBREY VAIL.

The following letter from India in quaint and expressive English will be read with interest. The suggestion to establish a branch of Christ's Mission in India is a novel one.

Kandana, Ceylon, India.

It is with deep feelings of gratitude to God who has enabled me hitherto to

toil and moil for His glory and for the salvation of those precious souls that I take this liberty of dropping these few lines which I hope you will read with interest. Allow me to express my sincere thanks for your liberal views of Christianity which actuate you in publishing THE CONVERTED CATHOLIC and sending it to me. It helps me and my co workers abundantly to elucidate the errors of popery to the Roman Catholics among whom I labor. I know you will be glad to learn that in this district especially not few Romanists have been convinced of the errors of their ways; consequently the Romish priest, who is a Frenchman, sets up every possible opposition in order to hinder our work among them. In spite of all that, there are many who wish to come out from the harlot of Babylon, and a large number of the best of them have been converted and joined Protestant churches in various parts of this country. As all the Protestant missions in this country are intended for the conversion of Buddhists, this being a Buddhist country, so no direct work for the victims of Popery is carried on. Their number is considerable, as the result of the work of Romish priests for a period not less than three hundred years.

Allow me to suggest to you the wisdom of opening a branch of your Christ's Mission in this country for which much encouragement would be given by Europeans and native communities in general. Then the truth as revealed in the Bible would be disseminated among the poor victims of the Man of Sin.

Praying the dear Lord to bless you and your great work of Reformation in America, I am,

Your sincere friend,

Y. DE WAAS TILKARATNA.

The Converted Syrian Priest.

The converted Syrian priest, Antonius Sharkie, who has been at Christ's Mission for the last four months, is making good progress in the knowledge of the Bible and in the English language. He came to the Mission with letters from the Rev. Dr. Henry H. Jessup, the venerable American missionary who has been in Syria for over thirty years and whose work in Beirut has been so wonderfully blessed. The following letter from Dr. Jessup will be read with interest :

LETTER FROM DR. JESSUP.

BEIRUT, SYRIA, March 20, 1899.

Rev. James A. O'Connor:

DEAR BROTHER :—I am in receipt of your letter of February 21, with regard to the "Greek Catholic" ex-priest Antonius Sharkie. He came here from Aleppo, highly endorsed by Rev. Mr. Christie of the Presbyterian Mission. I was in Lebanon at the time, and he sailed before my return to Beirut, so that I never had the opportunity to make his personal acquaintance. But I have had frequent letters from him in Marseilles en route, and in New York since his arrival there. Mr. Christie regards him as a truly sincere and earnest man, who has left the Church of Rome for purely conscientious reasons. He has forsaken a post of ease, emolument and great influence in the Papal Greek community of Aleppo, for a home in the land of Protestant liberty. His want of familiarity with the English language is a serious drawback to him in America, but owing to the bitter enmity of the Romish priests and people in his native city he would find it next to impossible to live there again. If he remains in America he should study the English language by all means. Four young monks of his sect, who were just about to be ordained as priests, have re-

cently abandoned the Monastic Order, together with the priest who was their teacher in theology. The leaven of the Gospel is working in this ancient land.

The time may come when our friend Antonius can return to Syria, but just now he needs the help of our brethren in our favored land. If he could be given employment as a religious teacher among the Syrians in New York, that would probably be the best solution of his present difficulties.

The Lord bless you in your work of Reformation. Please congratulate for me your friend "Father Augustine," the Passionist monk. I thank you for the copies of *THE CONVERTED CATHOLIC*.

Yours sincerely,

HENRY H. JESSUP.

It is like a note of history of apostolic times to read of the conversion of four young Syrian monks and their professor of theology. The hands of Dr. Jessup and his co-workers in Syria should be strengthened by American Christians, and this good man, Antonius Sharkie, who is now under the care of Christ's Mission, should be prepared for missionary work among the three thousand Syrians in New York who have no Protestant minister to preach the Gospel to them in their native language.

The Good Work in France.

IN *THE CONVERTED CATHOLIC* of September, 1897, we published the "Profession of Faith" of the French priests who have seceded from the Roman Catholic Church. The leaders of this movement are Fathers Bourrier and Philippot. In April 1898 we published a portrait and sketch of Father Bourrier, and again referred to this great movement of French priests in breaking away from the Roman Church and establishing a work of evangeliza-

tion among the Catholics of France in harmony with the faith and practice of all evangelical churches. During this year the work has continued to progress.

At the services in the Mission Sunday evening, April 23, in the absence of Mr. O'Connor, who was preaching in Woodside Presbyterian Church, Troy, N. Y., of which the Rev. Arthur Huntington Allen is pastor, Mrs. Mary Grant Cramer delivered the principal address and referred to the necessity of carrying the Gospel to all of the Spanish colonies that have come under the care of the American Government. As Porto Rico was actually American territory, it should be our first duty to send missionaries there. Mrs. Cramer's address will be published in the June

Converted Priests as Missionaries for Porto Rico.

We have recently received letters from two converted Spanish priests who offer themselves as missionaries to Porto Rico. They are highly recommended by Protestant pastors, and we hope the way will be opened for them. If Christ's Mission had the means it could send out four priests to our new possessions this year.

A soldier of the 47th New York Volunteers who had been in Porto Rico with his regiment called at Christ's Mission last month with good reports of the work of the Rev. Manuel Ferrando in that island. The Brooklyn boys needed an interpreter on one occasion when Brother Ferrando opportunely presented himself and showed them every courtesy.

The departure of Rev. A. Lambert from Jamaica has been delayed; he is expected to arrive in New York early in May and preach at Christ's Mission during the month.

Young Men Lost to Rome.

Last month an educational "congress" of fifty persons representing Roman Catholic colleges and schools was held in Chicago for the purpose of strengthening the Roman institutions. But the delegates were greatly discouraged by the reports submitted to the "congress." To begin with the Catholic University at Washington. There are nearly as many professors in that institution as there are students. Other colleges are equally inefficient. The president of one of them said the brightest and best of the Catholic young men in the United States attend Protestant colleges and universities. The *New York Tribune*, April 16, 1899, sums up this state of affairs in the Roman Catholic Church with this item on the editorial page:

"Very suggestive was the remark of the Rev. L. A. Delury, president of St. Thomas's College (Roman Catholic), Villanova, Penn., at the Catholic Educational Congress in Chicago the other day. He said: 'There is not only a drifting of Catholic students to non-Catholic colleges, but a positive march. We admit it. We must admit it. Regarding the remedy I would say that more attention be given in Catholic colleges to better breeding, better manners, gentlemanliness and manliness. More attention must be given to accommodate the student and greater efforts must be made to give more instruction in the sciences.'"

The college at Villanova is conducted by monks of the Augustinian Order, of which the papal delegate Martinelli is a member. Of course Catholic business men will not send their sons to colleges conducted by monks. We see the results of monkish training and education in the articles on "Monastic Life" that are appearing every month in THE CONVERTED CATHOLIC.

A Great Movement in Austria

NEXT to Spain, Austria has been the most Catholic country in Europe. Protestant meetings were prohibited, except in special cases where permits to hold services were granted. It was almost impossible for a Roman Catholic to declare his change of religious views. But within the last year all that has been changed, and whole communities of Catholics have become Protestants.

Summing up the present condition of this remarkable religious movement, a New York daily paper said last month:

"The Protestant movement in Austria shows no sign of weakening. Roman Catholic papers declare that in Lower Syria the agitation is vigorous, not only in towns, but also in those parts of the rural districts inhabited by Germans. Appeals in the Radical German local press, public gatherings, and the collection of signatures promising a change of religion are common. The authorities do not interfere. In North Bohemia the Old Catholics as well as the Protestants are taking part in the movement. According to the leading clerical organ, the *Vaterland*, there seems also to be a leaning towards Protestantism in the Grand Duchy of Baden. It mentions, as a serious symptom, the decreasing number of Catholics in the Grand Duchy. Thus twenty years ago they numbered 66 per cent. of the population, whereas at present they form only 61 per cent., the number of Protestants having increased in the same proportions. The *Vaterland* especially deplores the inter-marriage of Catholics with Protestants, and the rearing of the children of such marriages in the Protestant religion."

Another paper says:

"Further evidence of the powerful ferment which is now at work among the Austrian Catholics of German nationality is furnished by a pastoral let-

ter that has just been addressed to the clergy of the diocese of Brixen, in the Tyrol, the most Catholic province of Austria. This pastoral deals with the opposition against the clerical party and with the question of episcopal authority in political affairs. It also contains an urgent appeal to the Roman Catholic clergy to restore peace and harmony among the faithful, which has been seriously disturbed of late. Commenting upon this admonition of the Bishop of Brixen, the leading clerical organ of the Tyrol expresses the hope that it will put an end to the 'internecine strife' in the Catholic camp, and particularly to the differences between the priests themselves which afford their opponents so much encouragement."

The *London Times* in a recent issue notes:

"After divine service in the Evangelical Church in Linz (the chief town of Upper Austria), six persons, including a woman, adopted the Protestant faith on national grounds. Further conversions are expected shortly."

The *Ostdeutsche Rundschau*, the organ of the Pan-Germanic group in the Reichsrath, takes the opportunity of informing its readers that there is nothing to prevent their immediate renunciation of the Catholic religion, and that it is even desirable for those German Nationalists who have decided upon this change to take the necessary steps without delay. This, however, is only to be done in so far as they have not already pledged themselves to Herr Schonerer, the leader of the party in Parliament, to allow him to fix the time at which they will announce their intended conversion to some church free from the influence of Rome. All such persons are assured that, whenever their actual conversion takes place, they will be included in the final list of conversions, and are requested to send their names to Herr Schonerer.

Church Property in Cuba.

THE property of the Roman Catholic Church in the Spanish possessions which our Government has acquired was largely obtained by fraud by the Church. Outside the church buildings which may be used for religious purposes, the right to all other property must be determined by the courts. When the converted Catholic Cuban, Dr. Diaz, began his work of evangelization in Havana ten years ago one of the great difficulties he had to encounter was the opposition of the Roman Catholic authorities to his efforts to obtain a piece of ground to be used as a cemetery. The only cemetery in Havana was controlled by the bishop, and he would not permit a converted Catholic to be buried there. By the aid of an American gentleman, Diaz finally obtained a piece of land outside the city for a cemetery which could be used by all who needed it. It will be remembered that the victims of the Maine tragedy were buried in the large cemetery of which the Roman Catholic bishop was the sole director, and he would not allow any Protestant minister to officiate at the services. Now the cemetery has been taken out of his hands. On April 12 General Brooke, the American commander of Havana, signed a decree declaring that the cemeteries are the property of the municipalities, and stating that if the Roman Catholic clergy desire to maintain their claims to ownership they must do so in the courts.

Churches Destroyed in the Philippines.

There will be no contest over the church buildings in the Philippines where the war rages, for if it continues much longer they will be in ruins. The Associated Press correspondence dated Manila, March 19, and published in the papers here on April 16, plainly shows this. In one paragraph it is said:

"The forces of destruction are concentrated upon the churches. They are all solid buildings of stone, so the natives use them as forts. Some church has served as the keystone of nearly every Filipino defence, and the American artillery is compelled to batter them. Caloocan church is a picture of the havoc of war. There General MacArthur has his headquarters. The roof, a sky-blue fresco, studded with gilt stars, has jagged holes where shells from Dewey's ships came through. Within the chancel rail is the office of the staff and the pulpits are used for desks. The rail holds a string of saddles, a telephone hangs beside the statue of a saint, while the telegraph clicks incessantly in an alcove. Cots and hammocks fill the body of the church, where soldiers are sprawled out smoking and reading when off duty. A hospital occupies a chapel in a corner. The soldiers do not lack reverence, but everything must bend to their work."

The *New York World*, April 15, reported a visit of Archbishop Corrigan to President McKinley regarding the church property in the Philippines, but he might as well have remained in New York, for the President cannot save the churches nor help to rebuild them when peace is restored. If the Filipinos want Roman Catholic churches they must pay for them; but they will not rebuild them or have any connection with Rome, for the insurrection of the unfortunate people was at first against the priests who had so cruelly oppressed them, and they still imagine that when American rule is established in the islands the government will be directed and controlled by the bishops, priests and monks, as was the case under Spanish rule. The Filipinos have less love for the Roman Church than for Spain. The best thing the President could do would be to encourage Protestant work in the Philippines and exclude the priests.

WHAT CHRISTIANS BELIEVE—AN EVANGELICAL CATECHISM.

INTRODUCTION.

THE following Catechism was issued with the unanimous approval of a committee of twenty representatives of eight denominations in Great Britain, including Presbyterians, Congregationalists, Wesleyans and Primitive Methodists, Baptists, Bible Christians, the Methodist New Connection, and the United Methodist Free Church.

The original draft of the catechism was prepared by Dr. J. Oswald Dykes two years ago. It was then studied and revised by a committee of ten prominent clergymen of these churches. Finally it was submitted to the committee of twenty referred to above, and now comes before the Christian public as a popular statement of "those things which are most surely believed" among evangelical churches.

It is an encouraging sign of the times that such a consensus has been reached. It is a substantial step toward Christian union, when so many representative denominations can unite in a statement of belief so comprehensive as the one which is here presented.

But all human creeds are necessarily imperfect and incomplete. The Bible itself is the only complete statement of belief that humanity has ever known. Each section of the Christian church, from its own standpoint, will find in this Catechism some things lacking and some ideas imperfectly expressed; and it is published, not as fully expressing the belief of any one branch of the evangelical church, nor of the church at large, but as a result of an earnest effort by members of so many distinct churches to present the essential truths of Christianity.

1. Question. What is the Christian religion?

Answer. It is the religion founded by our Lord and Saviour Jesus Christ, who has brought us to the full knowledge of God and Eternal Life.

2. Q. How must we think of God?

A. God is the one Eternal Spirit, Creator and Sustainer of all things; he is Love, boundless in wisdom and power, perfect in holiness and justice, in mercy and truth.

3. Q. By what name has Jesus taught us to call God?

A. Our Father in Heaven.

4. Q. What do we learn from this name of Father?

A. We learn that God made us in his own image, that he cares for us by his wise providence, and that he loves us far better than any earthly parent can.

5. Q. What does Jesus say about himself?

A. That he is the Son of God, whom the Father in his great love sent into the world to be our Saviour from sin.

6. Q. What is sin?

A. Sin is any thought or feeling, word or act, which either is contrary to God's holy law, or falls short of what it requires.

7. Q. Say in brief what God's law requires.

A. That we should love God with our whole heart, and our neighbor as ourselves.

8. Q. Are we able of ourselves to do this?

A. No; for although man was made innocent at the first, yet he fell into disobedience, and since then no one has been able, in his own strength, to keep God's law.

9. Q. What are the consequences of sin?

A. Sin separates man from God, corrupts his nature, exposes him to manifold pains and griefs, and, unless he repents, must issue in death eternal.

10. Q. Can we deliver ourselves from sin and its consequences?

A. By no means; for we are unable either to cleanse our own hearts or to make amends for our offences.

11. Q. How did the Son of God save his people from their sins?

A. For our salvation he came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.

12. Q. What benefit have we from the Son of God becoming man?

A. We have a Mediator between God and men; one who as God reveals to us what God is; and as perfect Man, represents our race before God.

13. Q. What further benefits have we from our Lord's life on earth?

A. We have in him a brother man who is touched with the feeling of our infirmities, as well as a perfect example of what we ought to be.

14. Q. What did he accomplish for us by his death on the cross?

A. By offering himself a sacrifice without blemish unto God, he fulfilled the requirements of Divine Holiness, atoned for all our sins, and broke the power of sin.

15. Q. What does the resurrection of Jesus teach us?

A. It assures us that he has finished the work of our redemption; that the dominion of death is ended; and that, because he lives, we shall live also.

16. Q. What do we learn from his ascension into heaven?

A. That we have in him an Advocate with the Father, who ever liveth to make intercession for us.

17. Q. What do we learn from his session at the right hand of God?

A. That he is exalted as our Head and King, to whom has been given all authority in heaven and on earth.

18. Q. How does Jesus Christ still carry on his work of salvation?

A. By the third person in the blessed Trinity, the Holy Spirit, who was sent forth at Pentecost.

19. Q. What is the mystery of the blessed Trinity?

A. That the Father, the Son and the Holy Spirit, into whose name we are baptized, are one God.

20. Q. What must we do in order to be saved?

A. We must repent of our sin and believe on the Lord Jesus Christ.

21. Q. What is it to repent?

A. He who truly repents of his sin not only confesses it with shame and sorrow, but above all he turns from it to God with sincere desire to be forgiven and steadfast purpose to sin no more.

22. Q. What is it to believe on the Lord Jesus Christ?

A. It means that we rely on Him as our Teacher, Saviour and Lord, putting our whole trust in the grace of God through him.

23. Q. How are we enabled to repent and believe?

A. By the secret power of the Holy Spirit working graciously in our hearts, and using for this end providential discipline and the message of the Gospel.

24. Q. What benefit do we receive when we repent and believe?

A. Being united to Christ by faith, our sins are freely forgiven for His sake; our hearts are renewed, and we

become children of God and joint-heirs with Christ.

25. Q. In what way are we to show ourselves thankful for such great benefits?

A. By striving to follow the example of Jesus in doing and bearing the will of our heavenly Father.

26. Q. Where do we find God's will briefly expressed?

A. In the Decalogue or Law of the Ten Commandments, as explained by Jesus Christ.

27. Q. Repeat the Ten Commandments.

A. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

28. Q. How has our Lord taught us to understand this Law?

A. He taught that the Law reaches to the desires, motives and intentions of the heart, so that we cannot keep it unless we love God with our whole heart and our neighbor as ourselves.

29. Q. What special means has God provided to assist us in leading a life of obedience?

A. His word, prayer, the sacraments, and the fellowship of the church.

30. Q. Where do we find God's word written?

A. In the Holy Bible, which is the inspired record of God's revelation given to be our rule of faith and duty.

31. Q. What is prayer?

A. In prayer we commune with our Father in heaven, confess our sins, give him thanks for all his benefits, and ask, in the name of Jesus, for such things as He has promised.

32. Q. Repeat the Lord's prayer.

A. Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine

is the kingdom, and the power, and the glory, for ever. Amen.

33. Q. What is the Holy Catholic (universal) Church?

A. It is that holy society of believers in Christ Jesus which He founded, of which he is the the only Head, and in which he dwells by his Spirit; so that, though made up of many communions, organized in various modes, and scattered throughout the world, it is yet one in Him.

34. Q. For what ends did our Lord found his church?

A. He united his people into this visible brotherhood for the worship of God and the ministry of the Word and the sacraments; for mutual edification, the administration of discipline, and the advancement of his kingdom.

35. Q. What is the essential mark of a true branch of the Catholic Church?

A. The essential mark of a true branch of the Catholic Church is the presence of Christ, through his indwelling Spirit, manifested in holy life and fellowship.

36. Q. What is a free church?

A. A church which acknowledges none but Jesus Christ as Head, and, therefore, exercises its right to interpret and administer his laws without restraint or control by the state.

37. Q. What is the duty of the church to the state?

A. To observe all the laws of the state unless contrary to the teaching of Christ; to make intercession for the people, and particularly for those in authority; to teach both rulers and subjects the eternal principles of righteousness, and to imbue the nation with the spirit of Christ.

38. Q. What is the duty of the state to the church?

A. To protect all branches of the church and their individual members in the enjoyment of liberty to worship

God, and in efforts to promote the religion of Christ, which do not interfere with the civil rights of others.

39. Q. What is a Christian minister?

A. A Christian minister is one who is called of God and the church to be a teacher of the Word and a pastor of the flock of Christ.

40. Q. How may the validity of such a ministry be proved?

A. The decisive proof of a valid minister is the sanction of the Divine Head of the church; manifested in the conversion of sinners and the edification of the Body of Christ.

41. Q. What are the sacraments of the church?

A. Sacred rights instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of his promised grace, and, when rightly used, to become a means to convey it to our hearts.

42. Q. How many sacraments are there?

A. Two only. Baptism and the Lord's supper.

43. Q. What is the visible sign in the sacrament of baptism?

A. Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit.

44. Q. What inward benefits does this signify?

A. The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe.

45. Q. What are the outward signs in the Lord's supper?

A. Bread and wine; which the Lord has commanded to be given and received for a perpetual memorial of his death.

46. Q. What is signified by the bread and wine?

A. By the bread is signified the body of our Lord Jesus Christ in which

he lived and died; by the wine is signified His blood, shed once for all upon the cross for the remission of sins.

47. Q. What do they receive who in penitence and faith partake of this sacrament?

A. They feed spiritually upon Christ as the nourishment of the soul, by which they are strengthened and refreshed for the duties and trials of life.

48. Q. Why do Christians partake in common of the Lord's Supper?

A. To show their oneness in Christ, to confess openly their faith in him, and to give one another a pledge of brotherly love.

49. Q. What is a Christian's chief comfort in this life?

A. That in Christ he belongs to God, who makes all things work together for good to them that love him.

50. Q. What hope have we in the prospect of death?

A. We are well assured that all who fall asleep in Christ are with him in rest and peace; and that even as he rose from the dead, so shall we all so rise and be clothed with glorified bodies.

51. Q. What has Jesus told us of his second advent?

A. That at a time known only to God, he shall appear again with power, to be glorified in his saints and to be the Judge of all mankind; and that for his appearing we should be always ready.

52. Q. What is the Christian's hope concerning the future state?

A. We look for the life everlasting, wherein all who are saved through Christ shall see God and inherit the kingdom prepared for them from the foundation of the world.

America's Great Mission.

At the eighth annual meeting of the New York graduates of Oberlin College held in this city last month, the Rev. Dr. John H. Barrows, the new President of Oberlin, was the guest of honor. In the course of his address on the occasion Dr. Barrows said:

"There is absolutely no parallel in history to the opportunities which recent events have afforded to the civilizing influences of this great country. That moment on which was started the battle of May 1, 1898, in Manila Bay, was the greatest moment in the history of the Nation since that on which the Emancipation Proclamation was signed. That moment when Admiral Dewey, standing on the bridge of the Olympia, said in his calm tone, 'You may fire when ready, Gridley,' opened up a field for civilization's influence that has never been equalled.

"Perhaps the inhabitants of the Philippines will raise in the city of Manila some day a statue of a man, one of the greatest evangelizers, and it will bear the name of that peerless Green Mountain boy, George Dewey. He opened up the greatest opportunity that could be afforded for the civilizing of Asia by American influence. He started a battle between Christianity, our institutions and education on the one side and barbarism on the other.

"I think I know the American people, and I am sure that they can't be said to be dizzy with conquest. The retention of the islands does not stand for selfishness or for spoilation, but for civilization, brotherhood, civil and religious liberty, education and enlightenment. Our starry banner will mean more and more than ever before to all who dwell beneath its folds, and the time will come, I hope, when it will float from Panama to the Arctic circle and through all the circle of the golden year."

Popes Condemn the Bible.

Without going back to mediæval times for decrees of Popes against the reading of the Bible, we find that Pius VIII. in 1829 issued an encyclical in which he said:

"Another object of our vigilance is the societies which publish translations of the Scriptures in all vernacular tongues. These translations are distributed in all parts, at great expense, and gratuitously offered to the more ignorant, that they may drink a poisonous draught where they expect to imbibe the salutary waters of wisdom. The Holy See had long since warned the Christian people of this new danger for the faith, and had repressed the authors of so great an evil. The rules drawn up by order of the Council of Trent, and renewed by the Congregation of the Index, were at once recalled to the minds of the faithful, rules according to which the translations of the Scriptures in the vulgar tongue should not be permitted, unless approved by the Apostolic See and accompanied with notes drawn from the fathers of the Church. In fact, the Council of Trent, with the same object, and to arrest restless and adventurous minds, passed this decree: 'That in the matters of faith and manners which concern Christian doctrine, no one, relying on his own judgment, shall wrest the Holy Scripture to his particular sense, or interpret it contrary to the sense which the Church has always followed, or contrary to the unanimous opinion of the fathers.'"

In 1844, Pope Gregory XVI. in an encyclical addressed to all Roman Catholic bishops, confirmed this decree of Pius VIII., and added:

"With apostolic authority we condemn anew all the aforesaid Bible societies long since condemned by our predecessors."

"The biblical secretaries cherish the

hope of reaping great glory by the reading of the sacred books [the Scriptures] in the vulgar tongue, numberless copies of which they caused to be distributed by their missionaries and agents, and to be obtruded on people who are unwilling to receive them." These Bibles, he said, "were obstacles in the way of Catholic priests."

Those decrees have never been repealed. Our extracts are taken from the second volume (pages 753, 828, 829) of the "Lives and Times of the Roman Pontiffs," published by the Roman Catholic booksellers, D. & J. Sadlier & Co., 31 Barclay street, New York, 1866.

The attitude of the Roman Catholic Church toward the circulation of the Bible is the same to-day as it was in 1829 and 1844 and in the middle ages, when men were burned at the stake for reading it. But, thank God, Rome cannot now enforce her decrees against the Word of God.

Circulate the New Catechism.

The Evangelical Catechism which we publish this month is a statement of the faith of all Protestant Christians. As will be seen it does not touch upon Church government or organization. That is left to individual churches. We would like [to see it distributed widely among Roman Catholics who imagine there is diversity of belief regarding the essential truths of Christianity among Protestants. The priests are responsible for this delusion. Let the people judge for themselves, and the result will be that many Catholics will accept the faith "once delivered to the saints," and unite with the churches where such belief is held, and worship God with their American friends and acquaintances.

The Catechism will be sent in packets of ten copies for 12 cents; or one hundred copies for \$1.00. Address this office.



Pope Leo XIII. in His Ecclesiastical Robes and Triple Crown
blessing the multitudes at St. Peter's Church, Rome, when officiating
at High Mass.

Pope at St. Peter's.

The New York *Herald*, April 17, 1899, printed the picture of the Pope as it appears on the opposite page, and in a dispatch from Rome thus described his appearance at high mass the previous day :

"The celebration of the twenty-first anniversary of the Pope's coronation took place to-day at St. Peter's.

"The procession passed up between a double line of troops around the high altar to the throne on which the Pope sat, with the Sacred College in front of him.

"On right and left, when His Holiness appeared, carried on the Sedia Gestatoria, there were cries of 'Long live the Pope and King!' and cheers, mingled with martial music, went up through the vast edifice.

"It was a grand and impressive sight, a magnificent note of color being contributed by the Noble Guard, in gala uniform, and the canons, bishops, archbishops and cardinals in their robes."

The Rome correspondent of the *Daily News* described the scene as follows :

"When the Pope came into view the people whispered. He had the appearance of a ghost when his face, overshadowed by the glittering tiara, became discernible, with the dark eyes peering from the deep sockets. His hands trembled violently, and a sad smile played over the colorless lips. Holbein might have painted him then as the personification of the vanity of human splendor.

"With his left hand he waved sad greetings, while the right did its feeble best to mark the act of blessing. During the mass he sat with folded hands. Twice he arose, and he was supported while he knelt in prayer, reading the benediction. His voice was scarcely

audible, but in the absolute silence his first words were caught by the assembled multitude.

"He tried to raise himself, but fell back and pronounced the remainder in a recumbent position. A loud cry, like the bursting of a storm, broke from the congregation, and the Pope, stretching his hand in benediction, was carried out."

Another paper says: "The whole ceremony was unduly hurried. The Pope remarked to an attendant afterward: 'Ah, how weak I feel. I wonder if this will go down in history as my last appearance at St. Peter's.'"

Uncle Sam and the Pope.

The comic paper, *Puck*, made fun of the Pope in its issue of March 29, 1899. *Puck* is the most widely circulated illustrated journal in the United States. It is like *Punch* of London, with this difference, that the latter is edited by a Roman Catholic, while the New York paper is Protestant. The founder of *Puck*, Mr. Keppler, was born in Germany of Roman Catholic parents, and in his youth gave such evidence of piety according to the Roman Catholic fashion that he was educated for the priesthood. After completing his theological course he saw enough of Romanism to disturb his religious views, and he withdrew from all connection with ecclesiastics. When he founded *Puck* in this city his clerical training enabled him to discern the weak points in Romanism, and from the first year of its publication the gaiety of nations has been promoted by its pictorial delineations of Popery. The Pope and his followers do not take kindly to the fun of *Puck*, but the American people greatly enjoy it.

In its latest cartoon there is a double page picture of the Capitol at Washington with a large American flag floating from the dome. The Pope is seen

way up climbing a ladder with a big wooden cross on one shoulder and a small ladder with hooks on the other. Below is Uncle Sam with fire in his eye and vigor in every movement as he shouts at the old Italian who is trespassing on American ground:

Uncle Sam.—What are you going to do up there?

The Pope.—I thought it was time to nail this cross up over the dome.

Uncle Sam.—Well, you come down! We've got a figure up there that will last for some time yet!

The title of the cartoon is, "The Old 'Americanism' good enough." It will be remembered that in his recent letter to Cardinal Gibbons the Pope condemned the liberty and freedom guaranteed to the people of this country by the Constitution and fostered by our American institutions. In the article accompanying the cartoon emphasis is placed on the sentence condemning Roman Catholics in this country for presuming to hold whatever opinions they please on any subject. They must think only as the Pope directs them. If they think for themselves "on any subject" he will excommunicate them and not let them go to heaven—his anathema will send them down to the bad place for all eternity. That is the doctrine of the Roman Catholic Church, for is not the Pope infallible, and what he says must be true. In days gone by Popes sent men to the stake for thinking for themselves. The Roman Church would do the same to-day if it had the power. But, thank God, it has not.

The following is *Puck's* article:

"Catholic Americanism."

"The recent flurry of our Roman Catholic friends over Americanism proves to have been without good cause, from their standpoint. That is, no one has been guilty of the kind of Americanism that the Paulist Fathers and certain

bishops were accused of; no one has been trying to establish an American Catholic Church. And so the Pope's letter was based upon a misapprehension! Nevertheless it makes interesting reading, as his letters generally do. In spots it is delicious; in other spots it is magnificent; delicious in its Jesuitical indirectness, magnificent in its nerve. The old gentleman has no fault to find with the American people, their laws or traits, and yet—well, the truth is that the children of the church must beware of that evil spirit of liberty which taints all that Americans think and do. Especially would he warn them against '*the assumed right to hold whatever opinions one pleases upon any subject.*' He suspects that this iniquitous heresy is peculiarly rife here, and it must be guarded against; for holding any opinion one pleases is as wicked to-day as it was when the Roman Catholic Church punished that audacious heretic who declared that the earth revolved around the sun. Nor can they be ever a change, 'For the doctrine of faith which God has revealed has not been like a philosophical invention, to be perfected by human ingenuity.' The sun still revolves around the earth, for 'that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared; nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them.' It is possible that there will sometime be a Catholic American government; but there never can be an American Catholic Church;—that, we would say, is the sum of the letter."

The possibility of there being "a Catholic American Government" at Washington rests with the American people. If Protestantism should become feeble, and the Protestant friends of Rome should become powerful, then the cross might go up on the Capitol!

Nuns Begging Everywhere.

We have frequently referred to the nuns of the Roman Catholic Church begging in saloons and in private houses. All through the year, except in stormy weather, they go in pairs from house to house in all our large cities ringing the servants' bell and stretching forth the hand for whatever they can get. Last Fall the *New York Tribune* reported that a nun and a little girl were arrested by the Gerry Society twice in one day for begging from house to house and were taken before the same magistrate. The first time he dismissed them, as the nun said she did not know it was against the law to beg on the streets. The second time, however, he sent a policeman to convey her to her convent and cautioned her that if any nun was brought before him again he would send her to prison.

The iniquity of this practice is manifest to every decent person, and respectable Catholics are disgusted with it. It is an old story that the nuns levy tribute on office holders and even the humblest employes in the public departments. They are to be seen in the corridors of the buildings every pay day, and it sometimes happens that the Catholic superintendent or boss stands by them as the employes file out with their envelopes in their hands. The man who ignores the outstretched hand feels that he has made an enemy who may do him an injury some time or other.

In public works the same methods of obtaining money for Roman Catholic institutions are pursued. The *New York Press*, April 7, 1899, had the following item in its editorial page under the heading:

"No Escape."

"One of the sights of New York: About as many Irishmen as Italians are hired to tear up 125th street for the

underground trolley. On Wednesday I happened to be near Eighth avenue as the hands were being paid off. Half a dozen or more Sisters of Charity formed a hollow square around them, and not a guilty man escaped their silent importunity. The Italians, however, without opening their envelopes, jammed the pay in pocket and ran as hard as they could till well out of reach. The Irishmen, without a growl or grumble that could be heard, went to the slaughter with the same courage that carried them under O'Neill to the destruction of the English at the battle of Benburb. Every man gave his tithe and felt blessed." Oh no, Mr. *Press*, they did not feel blessed; you are ironical.

It is a sad spectacle to see those nuns going from house to house in this manner. Many of them are women of refinement who would starve before they would beg for themselves. When spoken to on the subject they have said they do not like such degrading work, but they are forced by the mother superior to do it. The vow of "holy obedience" which they had taken when they put on the religious garb compelled them to do and suffer many things from which their womanly nature shrank. As the Roman Catholic Church draws money from the city treasury for its various institutions this begging on the streets is unnecessary. It should be stopped.

In this case the Italians should be commended. They deprived the Pope of his temporal power, and will not give their hard-earned money to build up the papal power in this country. But the Irish? God pity them in their blindness and ignorance! They should be told that there is salvation, mercy and peace from God for them outside the Roman Church. The Good Shepherd loves them, and will feed their souls while the pope, priests and nuns fleece them and ruthlessly despoil them.

STRONG AS DEATH.—A STORY OF THE HUGUENOTS.

BY ELIZABETH ARROTT WELLS. AUTHOR OF "ST. ULRICH,"

"LOYAL TO THE KING," ETC.

SYNOPSIS.

The story begins after the Revocation of the Edict of Nantes. The principal characters are Lady Isabel de Beaumont, still in the prime of life, and her adopted children, Adrien and Marie, whose history is shrouded in mystery. Adrien, having entered the army, is sent on a mission to Nismes. He encounters a dying Huguenot pastor, and obtains his Testament as a souvenir. "Jean the Watchman" is a Huguenot in disguise among the royal troopers. Father Jerome, the village household confessor, is succeeded by the noble-minded Father Augustine, the confessor during Lady Isabel's childhood. During a hunting expedition Adrien disappears; he reappears mysteriously through means known only to Father Augustine and Antoine, the aged steward. The pastor's Testament brings salvation to Father Augustine, Lady Isabel and Adrien. Their heresy is discovered through Marie's aid, and it is decided that Lady Isabel and Adrien must retire to a secret chamber. The enemy arrives, and a band of soldiers surround the castle. Antoine warns Adrien and Lady Isabel. The signal is given, Lady Isabel secures her jewels and then goes to the secret chamber. Adrien is seized, but Father Augustine is found dead on his bed. Jean the Watchman is one of the soldiers on guard and secretly arranges with Antoine for his lady's welfare. Their watchword is to be "Strong as Death." In her retreat Lady Isabel discovers an important letter from one "William Arroch." A deadly epidemic appears in the valley. Father Vincent succumbs to it, leaving Ignatius supreme in the castle. Soon the latter takes the fever. A plan is formed by which Lady Isabel escapes in disguise from the castle, reaching a spot where she is left to await a new escort. She goes to another hiding place. With her new friends she attends a secret assembly of the Church of the Desert. An attendant is needed by one friendly to the Huguenots who is about to sail for Scotland. Lady Isabel meeting all the requirements of the passport prepared for another person, she is conveyed to Marseilles to fill this position.

CHAPTER XVI.

Our Father in Heaven who dwellest in light,
We lean on Thy love and we rest on Thy might;
In weakness and weariness joy shall abound,
For strength everlasting in Thee shall be found;
Our Refuge, our Helper, in conflict and woe,
Our mighty Defender, how blessed to know
That Thine is the Power! F. R. H.

Upon their arrival at the farm-house they found everything ready, and after a hasty meal started forth on their long journey.

Conversation, however, was impossible, for the imprisoned fowls kept up

their noisy protests for many a mile. Still nothing could have suited Lady Isabel better. Weary in body and saddened by her recent parting, she was now very glad to have an excuse for silence.

Gradually the cackling ceased, and the road growing smoother, she fell into a gentle slumber, only awakening as M. Gravenol turned aside into a shady nook for refreshment.

"I hope, Mlle. Dubourdieu, you feel a little rested," he said kindly, as he helped her to alight. "And now I hope you will enjoy this cool retreat while I prepare our luncheon."

"First, allow me, Monsieur, to begin my duties," and Lady Isabel smilingly held out her hand for the basin of corn, glad to be useful to her new guardian. Afterward, seating herself beside a little bubbling spring, she enjoyed the wholesome food provided, declaring that she felt better than she had for many days.

"These outdoor meals always remind me of army life, Mlle. Dubourdieu," her companion remarked as they once more drove onward. Evidently a reply was expected.

"You have seen military service, then? Tell me something about it, Monsieur. My father was a soldier," and the smile which accompanied her words quite won M. Gravenol's heart.

Lady Isabel, however, could only catch stray snatches of his stories as they rattled along, but the recital was evidently giving keen enjoyment to M. Gravenol himself.

Thus an hour or so passed when he suddenly turned to her.

"But doubtless, my young friend, you wonder that I, a Huguenot, have these things to tell. I must, therefore,

confess that I was the black sheep of my father's family, and was only too glad to exchange my quiet country home for the excitements of a military life. I might tell you of many a brave deed and kindly act, but I feel, Mademoiselle, especially drawn to speak of one incident which can never be forgotten."

They had now reached a smooth roadway, and Lady Isabel leaned encouragingly forward.

"Yes, Mlle Dubourdieu. I truly believe," he continued, "that the death of my old commander had as much to do with my subsequent conversion as the stray bullet which afterwards ended my military career, sending me home to my old mother's arms and finally to my mother's God." He paused solemnly and then resumed:

"In the very thickest of the fight I saw him fall. With difficulty I reached the spot and bore him from the field. He had a tender, generous nature, as I had long experienced, and now he was dying!

"Is there no surgeon near?" he asked, and then I heard the faint murmur, 'Alas, my soul! my soul!' and I saw that he who had never feared an earthly foe now trembled to meet his God.

"A priest!" he suddenly cried. 'Man, why tarry here? Go! see that a priest be found ere death shall come! Go instantly! The time is short!'

"In an agony of grief I stood spell-bound. Though having myself no faith in priestly absolution, I would gladly have fulfilled his request had it been possible.

"Suddenly I recalled another scene. I was a child again; and I stood beside my father's dying bed, beholding his peaceful countenance as he commended his dear ones to their heavenly Father's care. Ah, well I knew the source of his confidence and peace.

"Almost involuntarily I heard myself saying to the Baron, 'No priest is near, yet surely the Baron de Beaumont need not despair, since the great God promises pardon to all who receive His Son as their Saviour from sin and death.' I saw that my words had caught his attention. 'Are you a Huguenot?' he asked. 'By birth alone,' I replied; 'but as never before I believe the truth just spoken. The Son of God, the spotless One, has died. For what? It must be for our sins. Salvation is the gift of God.' 'A gift,' he repeated. 'Surely I must offer some price for such a gift; but I have naught, and death is near.' Ah, Mademoiselle, I truly think that it was then with the sound of battle ringing in my ears that I first set my face Zionward?"

"But the Baron de Beaumont?" the words came with intense earnestness.

"Ah, yes, I must finish. The Baron spoke again.

"Man, are you sure it is a gift?' he whispered. 'What can I bring to God?'

"All He asks you to bring to Him are your sins, thus have I heard my father speak!' I found myself listening to my own words with astonishment. Surely it was strange language for such as I to utter. It seemed indeed that my early teachings had broken forth from their long imprisonment and must be heard. I looked at the Baron. The death pallor was slowly stealing over him. Had he understood? Plainly the fearful forebodings had ceased. His lips moved as if in prayer. A few broken words and he was gone!"

"And those words?"

"I think, Mademoiselle, I recognized them, but I often fear that I was mistaken. They were these, 'Justified—freely—His grace.'"

"Surely the Baron de Beaumont quoted the Word of God," the lady ex-

claimed. Then remembering the closing words of the old letter, she no longer doubted. After many days the seed had born its fruit.

"So it seems. Well, it is incomprehensible! Shortly after this battle," he resumed, "I was wounded in a slight skirmish and disabled for further service. I returned home in a softened mood ready to receive the counsels of my godly mother. Soon afterwards I became a member of the Church of the Desert. But see, Mademoiselle, we once more approach a stopping place."

This proved to be a sequestered cottage, where for the first time Lady Isabel had a really comfortable nap.

For several days they traveled on; often at night their way led them over the more frequented roads; perhaps resting during the day in some friendly cottage, but allowing no unnecessary delay.

Finally, only one more day's march remained, and Lady Isabel wondered what lay beyond. She had grown so accustomed to her present life that it seemed as though there could be no other.

She was musing over this thought when they turned abruptly into a new road. A suppressed cry from M. Gravenol startled her.

A crowd of men filled the way; with them a band of soldiers.

"What does it mean?" she whispered.

"Galley slaves with their guard. See, we are noticed! We cannot retire!" So with much trepidation he continued to advance.

Though Jacques Moran had withheld Lady Isabel's true name, he had informed his friend that his charge was a person of rank whose departure from France was most urgent.

With a low "Fear not, Mademoiselle," and feeling that the sooner the uncertainty ceased the better, he touch-

ed the horses and they trotted briskly forward.

Soon they could discern the faces of the motley crowd, and Lady Isabel shuddered as she noted their crime-stained countenances.

It was the first time that she beheld the ravages that sin can make on the human form, and it filled her with dismay.

And such were to be the companions of Adrien de Beaumont!

Here and there she caught sight of one clad in a scarlet jacket, and as she scanned the face above she observed a startling contrast.

Pale and sadly emaciated were these new faces; but a holy light shone from their eyes telling of inward peace, the stamp of heaven upon their brow, for they were Huguenots.

Thus linked together were murderers, thieves, the vilest of the vile, with others whose only crime was their unchangeable resolve that in all things their Lord must have the preeminence.

Each pair was united at the neck by a heavy chain, in the center of which was a ring for the longer chain, passing from one end of the row to the other.

No wonder that many died on their weary march to the sea!

A few women had drawn near from a neighboring village, and their voices were now heard in bitter denunciation as they espied the red-jacketed members of the gang.

One of the poor creatures was pleading for a few drops of water, but as he held forth the little wooden cup it was dashed from his grasp.

"Away, away with you!" the women cried. "You are going where you will have water enough!" *

Lady Isabel heard the cruel words, and an indignant flush rose to her brow. Could these be women?

No dweller in the sweet valley of

*A fact.

Beaumont had ever uttered such words, so the lady thought, and she strove to banish them from her memory.

Now, however, a new complication arose.

The rapid driving had aroused the fowls, and their angry cries soon attracted the onlookers.

Vainly did Lady Isabel try to hush them. Their presence could not be concealed, and in an instant the noisy troopers surrounded the wagon.

"Well for us, old fellow, that you come so early. Will you not allow us to lighten your load?" cried one as he stopped the affrighted horses.

"Yes, yes! We little thought so fine a supper would be furnished us," another remarked; and he was about to enter the wagon when still another, more agile than himself, leaped quickly in and took his place beside M. Graverol.

"Permit me to be master of ceremonies, good comrades," the new comer cried; and, suiting the action to the word, he opened the cages, and adding, "with the compliments of the owner," he tossed out the fowl in rapid succession till every one was supplied.

"And this fat fellow shall be my share," he said, seizing a fine looking rooster.

With a twist the neck was severed and the man began plucking the feathers vigorously, whilst in a low tone he murmured, "Drive quietly on. If the commandant appears you are lost."

They had not gone far before his fear was realized.

"Explain all this noise and confusion!" cried the haughty voice of Colonel Lamont.

"A farmer, your honor, on his way to market," said Jean the Watchman, for such he was; "and see how royally he has bestowed his gifts."

But the frank intelligent face of M. Graverol had caught the Colonel's eyes.

Surely here was no ordinary farmer; perhaps a Huguenot prize!

"Leave him with us," he commanded, "and you, Etienne, drive on and see if his tale can be proven. If false, we well know what to do!"

The shades of night were beginning to fall and his thoughts were with the good supper from which the noise had drawn him, and so, with a hasty glance into the dimly lighted wagon, the Colonel hurried back to the cottage.

Well used to such orders, the soldiers dragged M. Graverol from his seat and, tossing his fowl to a comrade, "Etienne" drove rapidly on.

This was not a new employment, for Jean's superior intelligence had often won for him similar duties.

With much distress Lady Isabel saw her old friend carried away, and she lifted her heart in prayer for him as she too was hurried onward.

She was wondering whether to declare her presence, when to her surprise she heard the magic words, "'Love is strong as death.' Is it not so, my lady?"

Here then was a friend. When at last they were far away from his late companions Jean slackened his horse's pace and disclosed his identity.

"Jean the Watchman, at your service," he said smilingly. "You see, my lady, I recognized M. Graverol, and having heard that he was returning with an unknown lady under his care, I was determined that no other should enter the wagon except myself. Now tell me your future plans and I will see that they are carried out if possible.

"But what will become of my good friend?" she inquired anxiously.

"Oh, nothing can be proven against him," Jean answered confidently, "especially when I return with a report in his favor. So dismiss everything from your mind but your own interests. What can I do for you?"

In a few words all was explained.

"Nothing could be better," he cried. "I will place you in M. Rousillon's charge to-night, and all will be well. He is no new hand in the work. While plying his trade he has aided many Huguenots to escape."

"How wonderfully our Lord has delivered me!" the lady returned. "As the pastor said, surely He has gone before me. Can you not tell me something of my dear ones, Jean?" she added, and the yearning tones went straight to his heart.

"M. Adrien, my lady, is even now on his way to the galleys." He did not say, however, that he was one of the very band that they had just left, but such was the truth.

"And Mlle. Marie?" Very longingly the name fell from the lady's lips.

"Nothing, my lady; but I promise to do all in my power to obtain tidings for you."

The conversation soon stopped, for in the darkness Jean must give his whole attention to his duty as driver, while Lady Isabel mused over the memories which Colonel Lamont's name had recalled.

Shortly after her memorable visit to Nismes, where she had made the acquaintance of the Colonel's family, his eldest son had suddenly decided on a monastic life. The disappointed father had easily guessed the truth which had ever since filled him with bitter resentment towards the innocent cause of his son's resolve. Therefore, had Lady Isabel's presence been discovered in M. Graverol's wagon, her condemnation would have been swift and sure.

Lights were now beginning to appear, and soon, just without the city, they suddenly halted.

"We have reached M. Rousillon's," Jean explained, "and he well knows my rap."

In quick response the door flew open.

"Why, Jean, what are you doing here?" asked a kindly voice. "And whom have you captured this time? In your regimentals, too!"

Jean laughed heartily over his friend's astonishment, and after a few hurried words drove off.

M. Rousillon, gently taking the lady's hand, led her into a brightly lighted room, only occupied by a great watchdog, who now slowly rose to welcome his master's guest.

"Erique knows that my friends are also his," said the host with a pleasant smile. "But you must be very weary. At early dawn you will be called. The vessel is now ready to leave, but awaits your coming. Your future mistress is already on board."

So saying he opened the door of an adjoining room, where a young woman was quietly sleeping.

"My daughter's slumbers are deep, and you can take your place without disturbing her. May He whom you love, and for whose sake you leave all, give you sweet slumber. Adieu," and he quietly withdrew.

[TO BE CONTINUED.]

Cost of the War in Lives.

The New York *Herald*, March 11, 1899, published the following statistics showing the loss of life on our side in the recent war with Spain.

"I obtained to day this statement, showing the number of deaths which have occurred in the army between May 1, 1898, and February 28, 1899:

Killed in action.....	329
Died of wounds.....	125
Died of disease, &c.....	5,277
Total.....	5,731

"This is considered a very small percentage, in view of the large number of men who have been in service and have participated in campaigns against the Spaniards in Cuba, Porto Rico and the Philipppincs, and who are now fighting the insurgents in the Far East."

LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY "FATHER AUGUSTINE," OF THE
PASSIONIST MONASTERY, HOBOKEN, N. J.

CHAPTER X.

The time devoted to recreation gave scope to many little practices worth recording. The first one to mention is the habit of calling the presence of God. A novice would solemnly rise, lift off his skull cap and, turning to the novices, would call out in solemn tone, "Presence of God." Then all the novices would have to rise instantly, and with bent heads could be seen listening as if they heard the falling of water or the rushing by of a spirit. Such it would seem at least to an outsider who did not understand the performance.

The "Presence of God" is a call intended to remind the novices that God is ever near them, and the stolid, superstitious attitude assumed by them when they hear the call is intended to give them an opportunity to waft a prayer to God from the depths of their souls. Every ten minutes the same novice would rise and repeat the same solemn exclamation. The duty of calling the presence of God was performed by each novice in turn for a whole week at every recreation. During the week that he had to do this he was said to have in charge the presence of God, or to be the novice with the presence of God. To call out the solemn watchword was considered a sacred duty, and if a novice forgot to call it at the right time, the master or vice-master would do it for him, and then all the novices would have to get on their knees and make lines on the ground with their tongues. If, however, some other novice noticed the omission and called out in place of the one who had forgotten his duty, then the delinquent alone was obliged to make a line with his tongue on the floor.

That unfortunate "Presence of God" cost many a novice a sore tongue and an aching heart. Nothing was easier than to forget it, and if the master was at all in bad humor he could punish the whole company severely. The call was not limited to the recreation in the monastery; we had to repeat the same exclamation when outside of the monastery and going through the streets. I often wondered why small boys did not stone us as they would lunatics when we performed our antics in plain sight of the public. Can there be anything more idiotic than to stand in the public street and call out, "Presence of God!" in a solemn voice or with a scream as if the novice suddenly saw a snake, a bear or a bugaboo? It would not look very rational if people in large cities like New York adopted the practice, for there would be trouble of a most serious nature in stopping on the thoroughfares and jostling persons on the sidewalks. Yet if the practice is not sufficiently rational to be adopted by the people generally, how is it that it can be looked upon as rational when done by the monks? This is one of the many queries which I might raise and which convey their own replies.

The practice of calling the "Presence of God" is continued out of the novitiate by the students and by the young priests. The students, it is true, sometimes forget all about it, and among the professed priests it is

called only now and then when the superior reminds the lay brother who is in charge of the shibboleth. It is a custom also for each one to interrupt momentarily his occupation when the presence of God is called out. Sometimes it would happen that drinks would be dispensed during recreation on feast days, and this gave rise to some curious incidents in my novitiate. I remember once I called out "Presence of God!" just as the master had raised a glass of wine to his lips and was about to drink. He was so annoyed at my untimely performance that I received a penance and a reprimand for my act of piety. The "Presence of God" was not required when the master was drinking his wine.

Connected with the "Presence of God" is the duty of repeating an ejaculation and a letter. These terms need an explanation. By the letter was meant the monks' alphabet, which consists of the twenty-six letters of the alphabet so arranged that each one represents a pious sentiment in Latin. The letter "A" began: "Ama nesciri et pro nihilo reputari etc." "Love to be unknown and to be accounted nothing." The letter "B" represented: "Benevolus esto omnibus, bonis et malis et nulli onerosus." "Be benevolent to all, to the good and bad, and burdensome to none." The letter "E" stands for: "Elige paupertatem et simplicitatem, paucis sis contentus et non facile murmurabis." "Choose poverty and simplicity, be content with little and you will not easily murmur." As soon as the "Presence of God" had been called and the novices had made their pious prayer, the one whose turn it was for that week to repeat the letter of the monks' alphabet would make the attempt to say one of the letters according to its order. As many of the novices arrived at the monastery without much knowledge of Latin, it was no easy thing to learn those letters. In repeating them, therefore, they would halt at every word, and sometimes forget it altogether. The penalty for this was a line on the floor made with the tongue.

The ejaculation was a somewhat similar institution. A sort of pious sentiment was supposed to be recited whenever a novice saw a tree, a bird, a house, a church, a garden, or when he entered and left his cell, when he went to sleep and when he arose in the morning. I do not remember all the ejaculations, but there were about fifty of them which contained no end of nonsense. When we saw anything beautiful we were to say, "Averte, Domine, oculos meos ne videant vanitatem." "Turn away my eyes, O Lord, that they may not behold vanity." When we saw a worm we were to say that we were worms before God. (Miserable worms indeed we were, not always before God, but before the master when we had to perform penances that made our tongues and backs sore.) On leaving the cell we were to say, "Direct, O Lord, my step in Thy paths," and only too often I wished that the Lord would keep me out of the way of the master, for every time we saw him he had some penance for us. A certain Confrator John was asked one day what he was doing. He answered that he was repeating an ejaculation. The master further pressed him and wanted to know what ejaculation he was repeating. Confrater John very innocently repeated the one which referred to the presence of something ugly. For this he received a severe rebuke. But for all that the master was not beautiful to behold, especially when he grew angry.

The letters and ejaculations continued to annoy and bother us during our whole time as students, for we had to continue to recite them at recreation even when the "Presence of God" was called. To forget the letter of ejaculation was a serious fault and was punished every time by the master. They, therefore, became an unbearable burden, and many a novice dreaded the recreation on account of the ordeal through which he would have to pass for not remembering the letters or ejaculations at the proper time. We have in these trivial details the secret of monastic training and the depths to which it descends. The silly efforts to store the mind with thoughts and sentiments of this nature, cut and dry for every day use, thus taking away the individual's power to think for himself, led to vacuity and feebleness of intellect. It is no wonder if monks after years of such practices, when habits of that trivial nature are established, should be unsuited for any useful career in the world. The upholders of the monastic system seem to have an instinctive perception of the truth of this. They find it one of the most effectual means of maintaining discipline. If every one were to do his own thinking the cloister would be soon empty.

A third means to make us unhappy at recreation was what is called "the sentiment." The novices would take turns, one each week, to recite a sentiment at the beginning of the recreation in the room set apart for the purpose in the garden. Before the sentiment was recited we were not allowed to speak or even to sit down. We therefore stood in a row or in a group waiting for the sentiment. Sometimes the master would forget, or pretend to forget, that the hour for recreation had arrived, and he would also neglect to tell us to say the sentiment. Then we had to stand and wait until the end of the time appointed for recreation without being permitted to speak at all.

The sentiment consisted in the recital of a pious thought by the novice whose turn it was for the week. That pious thought sometimes took an odd form. A novice might have been thinking for half an hour what to say and then forget it. Confrater Vincent once gave out a sentiment like the following: "Rev. Father, I have been saying to myself, it is very hot to-day, and then I added, you sinner, what will it be when thou goest to a hotter place; how couldest thou stand the fire of hell." The sentiment was at times more incoherent than this and much less to the point. A certain novice who had been ordered to scourge himself the previous night for sleeping during matins, made the following sentiment on the following day: "The works of the Lord are wonderful—to day is the feast of Mary Magdalen, in whom the Lord wrought great wonders. He intends to work wonders through us also, and let us remember especially when we are inclined to be drowsy and to sleep during matins." This novice was ordered to fast the following day for seeming to make an indirect reflection on the master, and then he said the sentiment: "The Lord hath filled me," for which the master let him off, probably because he forgot its relation to previous events. The sentiments generally were as stupid and insipid as punishments, scoldings and criticisms could make them. I dreaded to have anything to do with making sentiments, and my dislike was reasonable. We were not allowed to say anything sensible, and were punished

when we spoke nonsense. Whichever way we tried to wriggle we were sure to be caught, and thus the charm was taken out of the recreation. The sentiment seems to have been devised for that purpose by the monks.

The permission to speak was also an important matter. After the sentiment was said we still had to get permission to speak to our companions. Sometimes the master would forget this also, and we would have to stay during the whole recreation without talking; at other times we would get permission only to speak and not converse, which meant that we could merely say a few words to our companions, and then the conversation would end. Our master had so many ways of interpreting the privilege of speech that he made the recreation a time of severe trial for us all. When we were students we had to spend a certain length of time in talking Latin, generally twenty minutes. This was also a hard thing for many who did not know Latin well enough to express even the simplest thoughts. The result was that they would sit during recreation perfectly dumb like beasts, waiting for the time when they would be allowed to speak English.

The "Presence of God," the "Letter" and "Ejaculation" and the "Sentiment" were only so many means to train us down to imbecility. We felt that they took all the cream out of the little recreation we were allowed by the rule. They were enough to turn our heads giddy and to stupify us completely. Some of us took the matter philosophically and had certain facilities of getting around the obnoxious practices, but others found it very difficult to remember the many trivial things imposed upon us, and they suffered severely. When I became a superior later and had charge of students, I perceived more clearly than ever the absurdity of all these trivial practices. They had no tendency to improve the mind; they degraded the manhood, and were a needless burden to the students. I could not change the customs without arousing a storm, but I did my best to make the burden light to those under me. I gave them a general permission to say the sentiment and the letter as they best could and without waiting for orders from me, and gave them other privileges which I would have enjoyed myself when I was a student.

CHAPTER XI.

Novices, happily, are not altogether shut up in their cells. On the contrary, they have a considerable variety of exercises, and among them is the obligation of working in the garden. Piety here of course is also brought in as much as possible. In the centre of the garden there is usually a statue of some kind, of the Virgin Mary or of some favorite saint. Around this statue a grotto is formed and the novices are kept constantly busy planting and taking care of flowers around it. As my father had been a florist I was appointed the novice in charge of the garden, though I knew very little about flowers. There was, consequently, not much intelligence displayed in our gardening. In the absence of the master I was permitted to direct operations, and sometimes we kept watering the flowers for an hour simply because we did not know what else to do. If the master had ordered us to water the flowers and then departed we would keep on watering until the garden was flooded; and on one occasion we were all standing ankle deep in water just because there was no one around to give the word to stop.

The garden is considered a necessary adjunct to the church or chapel, and the novice in charge must always have some flowers for the altars. Sometimes the master would try our patience and send us to pick flowers that did not exist, or make bouquets out of grass. It was ridiculous, but that was just what the master wanted—to make us look ridiculous. The story of St. Francis, who told a brother to plant cabbages with the leaves down and the roots up, is a permanent stock in trade incident, and is related to each new novice to show him how wonderfully simple and blind in their obedience were the followers of St. Francis. Our master tried to improve upon it and ordered us to go and plant rose bushes. He pointed to a number of sticks and told us they were rose bushes. I was to superintend the planting, and did so for about half an hour. I modestly suggested that they were not rose bushes, and that perhaps I had misunderstood him. At this the master pretended to get into a rage and told me that I was a mule and a jackass, that I had no head and no intelligence, and wound up by obliging me to get on my knees and ask pardon of all the novices for daring to contradict the master. This was done to try my obedience and humility, and the master afterwards read to us a story in the life of some saint who commanded a novice to plant a stick, and in a short time it grew into a rose bush.

On the whole the garden did not furnish me with any opportunity of pleasure or relaxation. Every one of my orders to the other novices were contradicted. I was told I was a fool, that I had great pretensions to know all about flowers because I was the son of a florist, and I was generally held up to ridicule by the master for the purpose of humiliating me. But I was not the only one with whom it fared badly in the garden. Other novices had equally unpleasant times and were occasionally obliged to make lines with their tongues on the ground and to take in mouthfuls of dirt. All this was done by the poor novices with the greatest apparent alacrity and cheerfulness, and we were encouraged by our director, who said we were making great progress in humility and blind obedience, and that we were going on the road to heaven by the quickest way. When I look back now, it seems to me that we were more likely to end in the lunatic asylum than up in the skies. In fact it is a continual wonder to me how I could have been so far imposed upon by the doctrines of the monks as to go through all this absurd and idiotic probation. But as I had been told that my resolution to become a monk would be severely tried, I took a certain pride in doing every thing promptly to show that if the master could devise absurd things I could perform them. Novices, being mere boys for the most part, are so imposed upon by the ascetic teachings of monastic orders that a rivalry actually exists between them to give the greatest evidence of absolute unthinking and idiotic obedience. It is only in after years when the monk begins to think and is better able to form his judgment on these things that he sees the absurdity of the novitiate.

As for real useful or sensible work in the garden the master did not concern himself about that. Whether there were flowers or not, he was content if the garden gave him an opportunity of inventing new penances. An attempt was made to work a miracle on more than one occasion. I have seen a novice commanded to kneel down before a flowering plant

that was about to dry up and pray the Virgin Mary to make it grow. On another occasion the same novice asked the master to bless a certain plant, and the master on his side told the novice to curse all the insects on it so that they might not injure it. This is a rather novel way of gardening, and if it should serve as hints to such as are fond of that occupation I am happy to have written this for their benefit. I cannot of course vouch for the success of this style of gardening by means of blessing and curses ; it is enough if I mention that it is practiced in an institution supposed to be inhabited by sane people.

However, the garden was not altogether an evil. There were some nice walks in it, and when we had leave from the master we could walk up and down those paths and inhale the fresh air in quiet and peace. This was usually in the evening and in company with the vice-master of novices. I ought to say a good word for the man who was then vice master. He was a good soul and often showed that he pitied us. Although he had orders to be very severe with us, he was, on the contrary, as lenient and indulgent as he could be. He knew well that we were often starved at the table, and when the master was not around and the peaches and other fruit were ripe he would order us to eat all we could. Frequently, when we were supposed to be engaged in some sort of ridiculous work in the garden, the vice-master would have us employed in the reasonable duty of eating peaches. I record this extenuating circumstance to show that human nature after all is the same everywhere, and that common sense sometimes asserts itself, even though men labor hard to make fools of themselves and of all around them.

The refectory or dining hall of the monastery offers many opportunities to the master of novices to try the patience of his subjects. The monks are supposed to go to the refectory only twice a day, for a mid-day meal, called dinner, and for an evening meal, called supper. But the climate of this country makes it impossible for the younger monks to observe this rule, so they are allowed to go to the refectory about eight o'clock in the morning to take a cup of coffee and a slice of bread. As it would look too much like a set meal if they were allowed to sit down, the rule provides that the coffee should be taken standing, except on Sundays or feast days, when they are allowed to sit down and also take some butter on their bread. But if God is not offended by such an innocent thing as sitting down to a cup of coffee on feast days, why should he be displeased if one should sit down to the same cup of coffee on other days?

On Fridays, however, the novices are obliged to go through a little ceremony before they are allowed to get their cup of coffee in the morning. As it is considered a special condescension to allow them to take food on Friday, they must go and beg permission on their knees from the master for bread and coffee that day. But in order to keep the old custom, the master generally compels one novice to go without his bread and coffee on Friday morning, and the whole community is supposed to share in the benefits of his fasting. I was so lucky that in the whole time of my novitiate I was never the one selected to do penance for the others. I could, therefore, enjoy seeing others do penance for me. I very much preferred this arrangement and never complained.

If the master wanted to impose any particularly trying penance on a novice he would order him to leave his coffee in the morning and go hungry. This was not such a slight penance as it might seem. If we recall to mind that the novice had to get up with the other monks at one o'clock in the morning and sing the office for an hour and a half, afterwards beat himself with a scourge on the naked body, and then rise again at six o'clock to do more chanting and praying till eight o'clock, it will be seen that it is not such a pleasant thing to go without a morsel of food till twelve o'clock at noon. As to the coffee it was limited both in quantity and quality. Only one cup was allowed, except on Sundays, when two were permitted. The taste of the coffee, was peculiar, inasmuch as the brother made it at the matins, that is to say, about half past two o'clock in the morning, and then let it stand for us till eight o'clock, keeping it hot all the time. Still even in that way it was welcome to famished stomachs.

The noon-day meal was even more remarkable. There were three fast days a week, when we were obliged to go without meat. On such days we might get some fish, half dried or otherwise spoiled, but on Fridays we invariably had macaroni and cheese done up (I can't say cooked) in the most unpalatable fashion. On other days we were allowed a plate of meat, called a pittance, and on Sunday's and feast days we got two pittances. At noon we always got a glass of wine or two glasses of beer.

The evening meal usually consisted of the cold meat or fish which was left over from what had been prepared for noon. On fast days only one plate was allowed, but we could eat as much bread as we liked. Speaking was never allowed in the refectory. A novice or student always read some historical or spiritual book, except on fast day evenings, when each monk was supposed to finish his meal quickly and meditate on divine things whilst eating. To see the monks on a fast night rapidly taking their meals in silence, finishing off their jugs of beer or glasses of wine with appreciable relish, is quite picturesque to the onlooker, but to the monk, who longs for a decent meal and an end of the fast days, it is no pleasure. I may be confronted here with the query, how is it that many monks have such healthy and rounded appearance as if they enjoyed all the good things of the earth? The monks themselves say it is the grace of God and a peaceful conscience; others affirm that it is little labor and less anxiety. Nearly all the monks when they attain the age of thirty-five or forty succeed in taking it easy; they have a way of disregarding the rules and of getting good things outside of the refectory which the younger ones could not obtain, and which I began to enjoy only the last two years of my life in the monastery. A careful observer could see at once the difference between a novice and an old friar—the one is thin and emaciated and the other is jolly and round. It shows that human nature cannot long stand the strain and hardship. They piously take what they get in the refectory, but they always discover some reason for going out to visit some friend on a fast day. The result is that while they can have good drinks at home, they may have good food abroad, and thus become sleek and fat. Such is the evolution of the monk in his latter stages after he has gone through the hardships of the novitiate.

KIND WORDS.

A subscriber in Brewer, Maine, writes on renewing his subscription, as follows:

I like to see you show up the Cardinal (Gibbons); he needs it. I have made a study of Romanism for the last ten years, but I am not like one that has been there.

I am heartily in accord with you. I wish I could do more to help you in the way of money, but I believe that God is with you in the work, and will continue His blessing on you and yours till Jesus comes.

E. M. G.

A pastor in Illinois writes:

I like your exposition of the late war. It lets out secrets that politicians are likely to overlook. Papists and infidels are likely to agree as to the settlement to be made. Christians see that the United States are bound in honor to give Cuba independence if they want it, and the Philippines good government with freedom to Protestants to carry the Bible and evangelical Christianity to the islands. God bless you, my brother.

Stanley, N. B., Canada, Mar. 15.

Please find enclosed one dollar due for THE CONVERTED CATHOLIC. It is a most welcome visitor, and I generally read it through at one sitting. I admire your pluck, and especially your Christian spirit as manifested in the manner of putting things in dealing with those whom you wish to save.

J. S. M.

Mobile, Ala., Feb. 18, 1899.

I enclose my subscription to your most valuable magazine, which we always read with great interest. The good it has accomplished in turning many from the error of their ways will be rewarded in heaven. I wish you God speed in your grand work.

M. G. S.

Topeka, Kansas, Mar. 3, 1899.

I enclose fifty cents for this year's subscription to THE CONVERTED CATHOLIC. I have had to discontinue some of my papers, but do not want to give up THE CONVERTED CATHOLIC.

M. M. I.

On renewing his subscription one of the leading ministers and scholars of Washington, D. C., writes: "I value THE CONVERTED CATHOLIC very highly."

In Memory of Father Chiniquy.

At the March meeting of the Montreal Presbytery a resolution was adopted and placed on the record referring to "the exceedingly useful life and strong faith of the Rev. Charles Chiniquy, D. D." Principal MacVicar of the Presbyterian College made an address on the occasion eulogistic of the life and work of this great hero of Protestantism, who as the years go by will be esteemed as one of the great men of the nineteenth century. The religious history of the United States during the last fifty years cannot be written without according to Father Chiniquy a leading part in the maintenance of the principles of Protestantism. He was a second Luther and had many of the characteristics of the great German Reformer. In youth and early manhood he was spiritual, pious and devoted to the faith of Rome, like Luther, and in the prime of life he became the aggressive champion of stalwart Protestantism. Like Luther also Father Chiniquy was bold and fearless in proclaiming the truth of God against the errors and corruptions of the Church of Rome. It is a sign of the purity of faith that the memory of such men should be held in reverence.